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COMMENT AND CONJECTURE ON OVID (Stevens, Green, Thompson,
Gummere, Gummere)

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ABSTRACTS OF ARTICLES

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COMING ATTRACTIONS

APRIL 24-25 New Yorker Hotel, New York

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

Annual Meeting

APRIL 27-MAY 2 The Johns Hopkins University

THIRD GRADUATE WEEK IN THE HISTORY OF MEDICINE

Contributions of Greece and Rome to Medicine

MAY 2 Rutgers University

NEW JERSEY CLASSICAL ASSOCIATION

President: Mr. Edmund C. Allen, Westfield Senior High School

Secretary: Dr. Walter N. Myers, Camden High School

Discussion: Classical Training in the War Effort
Between morning and afternoon programs this Association will meet for luncheon with the New Jersey Modern Language Teachers Association

MAY 16 Pennsylvania State College

PENNSYLVANIA STATE ASSOCIATION OF
CLASSICAL TEACHERS

President: Miss Catherine E. Lobach, Abington High School

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Secretary: Miss Della G. Vance, West View High School, Pittsburgh

Treasurer: Mr. William A. Hurwitz, West Philadelphia High School for Boys

PROGRAM

9:30 A.M. Speaker: Professor Horace W. Wright, Lehigh University

Topic: A Challenge to the Teachers of Latin

10 A.M. Conferences:

On Cicero and Vergil, conducted by Dr. Ellis A. Schnabel, Philadelphia

On Elementary Latin, conducted by Miss Mary E. VanDivort, New Castle

12 NOON Luncheon (Reservations may be made until May 1 with Miss Catherine E. Lobach, High School, Abington, Pennsylvania)

1:30 P.M. Conference on Testing, conducted by Miss Juanita M. Downes, Cheltenham High School, Philadelphia, and Torrence B. Lyons, Carick High School, Pittsburgh

2:15 P.M. Speaker: Dr. Robert H. Chastney, Principal, Townsend Harris High School, New York
Subject: Fastigia Rerum

JUNE 4-5 Cedar Crest College

ELECTRA OF EURIPIDES

Outdoor production of the Gilbert Murray version at 6:30 P.M. No tickets required.

JUNE 22-JULY 11 College of William and Mary

ANNUAL INSTITUTE ON THE TEACHING OF LATIN

Director: Professor Anthony P. Wagener

Associates: Professor George J. Ryan, College of William and Mary; Miss Geraldine Rowe, Matthew Whaley School, Williamsburg; Professor Walter Miller, University of Missouri

JUNE 29-JULY 1 Denver

AMERICAN CLASSICAL LEAGUE

Chairman of Local Committee: Professor E. D. Cressman, University of Denver

JUNE 4-JULY 14 University of Texas

CONFERENCE FOR TEACHERS OF LATIN

Director: Miss Minnie Lee Shephard

Subject: The Teaching of Second-year Latin

MEMORANDA

A teacher returning from the New Orleans meeting of the Classical Association of the Middle West and South tells about the enduring impression made on her by a discussion of the part being played in wartime by school Latin. Professor William C. Korfmacher of Saint Louis University, calling attention to the fitness of Latin for the main educational task of the present demand for deep and serious thinking, stressed even more the coming need for young people with minds tested in the schools by such processes of detailed and sustained study as those involved in Latin, science, history and mathematics. When the peace comes, we shall need young citizens fresh from the training that will alone enable them to understand democratic principles in terms of history. Only schools offering a strong four-year discipline in Latin will be giving their pupils both the information and the intellectual challenge they deserve.

"The Wellbeing of Mankind Throughout the World" is more poignant than ever on the title page of the new Rockefeller Foundation Review of Work in 1941 (64 pages, published by the Foundation, New York 1941). Besides the many vital and varied researches and philanthropies of the usual humanitarian

nature, the report briefly describes remarkable medical and social undertakings related to the war. The intimacy of language and international understanding appears in them all.

But this intimacy nearly becomes identity to one who reads the pages (44-7) devoted to the Foundation's specific attention to language problems, not new but broadened and deepened by the present emergencies. America's recent neglect of linguistic training shows up sadly in the development of the program. The most educational lesson of the Review comes in a sentence regarding the need of Turkish, Arabic, Persian, Tibetan, Siamese and other Eastern languages: "In view of the shortage of qualified Americans, it is fortunate that among European refugee scholars now in the United States there are several authorities in these little-known tongues of the Far East." It is to be hoped that these studies will have a permanent place in our educational scheme when peace returns.

Perhaps American education will this time grasp the lesson that was demonstrated to us in vain two decades ago, that a nation cannot exist in a polyglot world without cultivating the tongues that lead to understanding of the world.

COMMENT AND CONJECTURE ON OVID

Metamorphoses 10.391-3

Instat anus canosque suos et inania nudans
ubera per cunas alimentaue prima precatur,
ut sibi committat, quicquid dolet.

In these lines the old nurse of Myrrha, having just rescued the unhappy maiden from an attempted suicide, pleads with her to tell the reason for so dread an action. The detail to which I wish to draw attention is the nurse's gesture of baring her breasts to strengthen her plea. The first example of this familiar form of the plea for pity occurs in Homer (*Iliad* 22.80), where Hecuba extends her breast to Hector as she begs him to take pity on her and come back within the walls of Troy. Commentators cite also Aeschylus, *Choephoroi* 896-7; Euripides, *Electra* 1206-7, *Phoenissae* 1568, and *Orestes* 527, 568, and 839-43. To these may be added Polybius 2.56.7. Helen's exposure of her breast to Menelaus (Euripides, *Andromache* 629-30) is an appeal to passion as well as a plea based on her motherhood.

In an interesting study of Christian iconography (*La Vierge de Misericorde*, Paris 1908) Paul Perdrizet remarks upon the frequency with which a similar motif

occurs in representations of the Virgin Mary from the fifteenth to the seventeenth century (239): Elle écarte sa robe noire, découvre en plein sa large poitrine immaculée, y met la main et la montre à celui qu'elle a nourri. Perdrizet traces the iconographic tradition to the Homeric passage cited; but I should be inclined to believe that it derived rather from Ovid, since the Ovidian passage would be better known during the Middle Ages than the Homeric. Moreover, the many allegorical adaptations from Ovid's *Metamorphoses* may well have been instrumental in sanctioning the gesture for use in Christian iconography (see Douglas Bush, *Mythology and the Renaissance Tradition in English Poetry*, 17).

EDWARD B. STEVENS

HILLSDALE COLLEGE

The Speeches in Ovid's Fasti

Ovid would have become a distinguished barrister if he had cared to exert himself in that direction. The training he received under Aurelius Fuscus (*Tristia* 4.10.15-26; cf. 1.2.77) served an important purpose when he undertook the unique task of presenting a

religious calendar in verse. Seneca says of the poet that at that time he was reckoned a good declaimer, nice in his choice of words and winning in his address and style, but showing no fancy for knotty points of law (*Controversiae* 2.10.8).

Carefully selecting those parts of his material which he wished to make particularly convincing, Ovid cast these portions in the form of speeches in the *Fasti*. In these speeches the poet and the rhetorician have collaborated in such a way that the finished product is a satisfactory combination of poetic art and rhetorical argument. A surprising amount of the *Fasti* is occupied by speeches. In the six books there are 206, of which three contain more than sixty verses, thirteen more than twenty verses. In Book One 26% of the 724 verses is given to direct discourse quotations; other books show 8.5%, 17%, 33%, 45.5% and 30.3% respectively.

The seven longer speeches of Book Six provide good illustrations of Ovid's oratorical method. In the first of these (21-64) Juno explains the name of the month of June as derived from her own name; religious and patriotic sentiments are employed to make the speech effective. Immediately comes a rebuttal by Hebe (67-88) with an argument based on historical authority. A little later Jupiter and Mars weave into their expository account of an altar (355-83) a dramatic narrative of its erection. An anonymous old woman delivers the next speech (401-14), to explain the almost incredible history of the custom of the shoeless matron. Most forensic in quality is the speech put into the mouth of Metellus (443-52) to persuade the Vestal Virgins to leave their burning temple. To explain another old custom Tritonia is chosen as speaker (657-92) for a wholly narrative discourse. She also delivers the difficult oration that establishes her connection with the festival called *Quinquatrus* (695-710).

Even among the shortest speeches, however, one sees Ovid's rhetorical skills all exemplified in the same book of the *Fasti*. A messenger brings a dramatic false tale to close an account growing tedious (675-6); the poet himself speaks to pose a question (653-4, 693-4) or to express a sentiment (415-6); a sailor describes an astronomical phenomenon (471-2); a tipsy worshipper delivers a salute to the stars (787-8); Clio gives authenticity to a bit of lore (801-10); Janus lends a similar authority when the divinity of the guardianship of hinges is the topic (127-8); Concordia makes more convincing a disputable point of etymology (93-6); with almost undue appropriateness it is the wife of the flamen *dialis* who proclaims the suitability of June for weddings (227-34); a deeply patriotic appeal is made possible by having the death of Crassus the subject of a peroration by Vesta (467-9).

The poems of most ancient writers were written to be read aloud, and Ovid's *Fasti* should be placed in

such a category. Every speech assumes a new significance, and every word when uttered by its speaker impresses the listener through its dramatic quality. The author succeeded in convincingness not only with his imaginary characters, but also with real listeners. He was a master in the art of persuasion, and at no time did he overlook an opportunity to turn the minds of his hearers according to his own train of thoughts.

The variety and range of speakers introduced by Ovid in the *Fasti* indicate as well as the speeches themselves that the poet carefully selected the materials to be expressed in speeches. The placing of the 206 speeches of the *Fasti* even suggests that he might have built the poem around them. At least we can see in the *Fasti* that the abandoned attempt to force Ovid to become a lawyer left conspicuous traces in his poetry.

ELIZABETH O'DONNELL GREEN

HIGH SCHOOL, MCKEES ROCKS

Ovid for Temperance

Ovid has been typed as a poet of frivolity. He wrote for the smart set. His love-inspired poems were "productions after the heart of the thoughtless and fashionable."¹ But that is not the whole picture.

Ovid was, for example, a firm believer in temperance. He makes this plain in at least four different places in his *Ars Amatoria* and *Remedia Amoris*. At a dinner party, he says (*A.A.* 1.565ff.), when you are placed next some charming girl, pray to Bacchus not to let the wine go to your head (*capiti . . . nocere*). A much better use for the wine, he suggests, is as writing material. That is, spill a little of it on the table and with your finger spell out light flatteries to indicate your waxing interest.

Then (*A.A.* 1.589ff.) Ovid lays down a safe rule for the amount one should drink: mind and feet must be able to perform their duty. He is especially alert to the dangers of brawls which are induced by wine. "Caveto," he urges, and adds, "Occidit Eurytion stulte data vina bibendo." Note the adverb.

In his advice to girls Ovid has the same admonition to offer (*A.A.* 3.761ff.). He feels that there is more grace in potation than in mastication, but asserts that a woman lying drenched in wine is a disgusting object. So he again insists that head and mind and feet must all be steady. And do not, he adds, see as double things which are single!

Since we are visualizing Ovid as a preacher, it is reasonable to inquire, did he practice what he preached? To judge from one piece of information he lets slip,

I. J. Wight Duff, *A Literary History of Rome from the Origins to the Close of the Golden Age*² (Unwin, London 1925), 583.

the answer is Yes. He is arguing that if you pretend you are no longer in love, you may wake up some morning to find that you are no longer in love. Then he gives an example that pretending things are so frequently makes them so. Often at parties, Ovid says (R.A. 499-500), in order not to have to drink he has pretended to be asleep: before he knew it, he actually was asleep. The point is that Ovid 'often' deliberately abstained from drinking.

GRAVES HAYDON THOMPSON

HAMPDEN-SYDNEY COLLEGE

Dating Metamorphoses 2.1-346

It is clear that Ovid, in writing the story of Phaethon, thought that he was describing the daily journey of the sun (cf. 2.113-8). Yet the story which Ovid adapted was actually a description of the journey of the sun through the signs of the zodiac over a period of six months or so. The following five passages show this.

(1) 'The first part of the road is steep, and there the horses struggle upward with difficulty. The road in the middle of the sky is very high' (2.63-4).

(2) 'The last part of the road is a downward slope and needs sure guidance' (2.67).

These two statements, together with those referred to in the verses cited above, might refer to the apparent daily journey of the sun, but they can be explained on another basis, as will be shown later.

(3) 'Add the fact that the sky is drawn along with a constant whirling motion and carries the lofty stars and turns them in swift revolution. I struggle against this . . . and I advance opposite to the swift revolution' (2.70-3).

(4) 'Can you go against the revolving heavens without the swift vault carrying you away?' (2.74-5).

Over a period of twenty-four hours the entire sky appears to revolve completely around from east to west, carrying the sun and the stars in that direction. But the chariot is described as moving 'opposite to the swift revolution,' i.e. from west to east. That is the direction of the apparent motion of the sun through all the constellations of the zodiac.

(5) 'You will go between the horns of the Bull facing you and the bow of the Haemonian Archer, and the mouth of the raging Lion and . . . the Scorpion and . . . the Crab' (2.80-3).

All these zodiacal signs are mentioned in the proper order except the Crab, but Ovid may well have been responsible for changing its position in his adaptation. The sun does not pass through any sign in a single day.

Three of the constellations are of particular importance: the Bull marked the beginning of Spring; the Lion, of Summer; the Scorpion, of Autumn. It is significant that the journey of the sun in this story begins in the Bull and ends in the Scorpion, for those are the signs of what must have been an extremely hot period of six months.

Even the words first cited can be accounted for on this basis. To persons living in the northern hemisphere, the midday sun is at its lowest point in the sky at the beginning of Winter. From that time on, it appears higher and higher in the sky until it reaches its highest point just after the middle of June. The rate at which it appears to climb is at first very slow, but at the beginning of Spring it is at its maximum. Hence, 'the first part of the road is steep.'

An important conclusion may be drawn from the significant fact that in the story the sun is spoken of as being in Taurus at the beginning of Spring. Because of the phenomenon of precession, the point in the zodiac at which the sun appears to be at the time of the vernal equinox, for instance, moves slowly westward. Between the years 4350 and 1800 B.C. the sun was in Taurus at this time of the year. But since that time it has moved all the way through the next sign, Aries, and in about two hundred years will move out of Pisces, the sign in which it is at present, into Aquarius.

The original of Ovid's story of Phaethon must have been written by someone who knew more than a little about the science of astronomy. For example, he knew that in his latitude the constellations of the Great Bear and the Little Bear never set (cf. 2.171-2). It is therefore reasonable to suppose that an extremely hot season, of which the story is an allegorical account, occurred between the years mentioned above, 4350 and 1800 B.C. It is true that the tradition as to the zodiacal sign associated with Spring continues for a long time after it ceases to be true. Vergil (*Georgics* 1.217-8) has a parallel: *Candidus auratis aperit cum cornibus annum Taurus*. Astronomers today still use as a symbol of Spring the sign of Aries. Astrologers cling to the use of zodiacal signs for the seasons which have long since been left behind by the sun. While it is easy to believe that Ovid would have spoken of Taurus when he should have said Aries, it is not at all likely that the author of the Phaethon story, who included so many accurate details, would have been led astray in this elementary point by mere tradition.

Ovid's own evidence, then, points to definite dates between which "Phaethon's ride" took place.

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REVIEWS

Livy with an English Translation in Thirteen Volumes. Volume VI. Books XXIII-XXV. By FRANK GARDNER MOORE. x, 519 pages, 5 maps. Harvard University Press, Cambridge and Heinemann, London 1940 (Loeb Classical Library, No. 355) \$2.50

This volume contains Books XXIII through XXV of Livy's history and covers the years 216-12 B.C., including the description at length of the two-year siege of Syracuse. For the text of Livy there are now available in the Loeb Classical Library Volumes I-VI (Books I-XXV) and Volumes IX-XII (Books XXXI-XLII), leaving in prospect two volumes (VII and VIII) to cover Books XXVI-XXX, and one volume (XIII) for Books XLIII-XLV.

In addition to a very brief preface and the list of manuscripts, there is an index of proper names apparently complete (eight pages) and an appendix dealing with the topography of Syracuse (six pages), in which Professor Moore discusses some of the errors current until recently regarding the size and topography of the ancient city. Professor Moore has included an excellent map of Syracuse illustrating these new conclusions and locating some of the ancient sites. There are also a map of Tarentum and three maps based on those in the Cambridge Ancient History, Volume VIII, of Central Italy, South Italy and Sicily, and Spain.

The Latin text in this volume is largely derived from the Oxford edition (1928) of Books XXI-XXV by Walters and Conway, to which Professor Moore states his indebtedness. Scholars of Livy are particularly fortunate in having for the third decade a manuscript, the Puteanus, assigned to the fifth century, from which directly or indirectly the other manuscripts are derived. A facsimile of this manuscript was published in 1907 by the Department of Manuscripts of the Bibliothèque Nationale, and Professor Moore says that he has used this reproduction to confirm the readings of the Puteanus cited in the Oxford edition and has made "corrections in a very few instances." The textual notes, few even for a Loeb volume, seem, in so far as I have examined them, to cover the more important manuscript variations, although it would be interesting to have Professor Moore's study of readings at greater length.

The translation is on the whole accurate and very well done, particularly in the narrative of the siege of Syracuse. Professor Moore's version represents well Livy's artistic and dramatic powers as a literary historian in these books; they make highly interesting reading. In some instances, however, especially in the early portions of Book XXIII, the translation has some awkward English sentences which follow the Latin word order too closely. (See, for example, XXIII.vi.6-7; ix.

5-8; xviii.11-3; xxvi.1-2; XXV.i.6-8.) Livy's frequent use of the historical present is not, I think, too happily brought over into the English present tense. The consistent use of 'fathers' for *patres* instead of 'senators,' and 'commons' or 'common people' for *plebs* could perhaps be altered for the better; and the reason for keeping the city name Neapolis in the Latin form is not clear. The notes on the subject-matter are scholarly and those on the topography are especially informative.

A. I. SUSKIN

UNIVERSITY OF NORTH CAROLINA

The Endicott Gift of Greek and Roman Coins,

Including the "Catacombs" Hoard. By SAWYER McA. MOSSER. 53 pages, 9 plates. American Numismatic Society, New York 1941 (Numismatic Notes and Monographs, No. 97) \$2

In 1935 the American Numismatic Society received a collection of coins formed by the late F. Monroe Endicott, conspicuous for its variety and the excellent condition of its 1141 pieces. All the Greek coins, except a large number of Imperial billon tetradrachms from Alexandria of well-known types, and a representative selection of the Roman coins are now published with abundant illustration. The only item of unusual historic importance is the unique tetradrachm with the types of Alexander the Great bearing the name of Nikokles King of Paphos in Cyprus (on whom, see, in addition to the sources quoted, the article by T. B. Mitford in *Anatolian Studies Presented to W. H. Buckler*, 197-9). The coin had been previously published by Newell, but it well deserves this repetition with a photograph and an enlargement which serves as a frontispiece. The other Greek coins are in many cases varieties—sometimes merely die varieties—of published specimens, for whose illustration people working with the series concerned will be very grateful. Weight, size and die positions are given, with reference to publication, with the accidental exception of No. 55 on page 25, a double Victoriatius of Thessaly. This is of the type of BMC Nos. 1-35 but with magistrates not there included.

The Roman selections give a fine group of portraits, and as sixteen of the coins are not illustrated in the standard reference works, it was a wise measure to include pictures here even though the types are known. The introduction records all that can be discovered of the "Catacombs" Hoard, extending from M. Aurelius to Gordian III, which was the source of most of Mr. Endicott's Roman silver.

The collection is not, of course, of great scientific importance, but the publication of such minor collections is very serviceable, particularly now when the treasures of Europe are no longer available and when it behooves us to discover what material lies to hand in America.

It is much to be hoped that others will take example from Mr. Mosser and make public the contents of American trays with as much accuracy as he has shown.

ALFRED R. BELLINGER

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The Elegiae in Maecenatem with Introduction, Text, Translation and Commentary. By MARY CECILIA MILLER. 176 pages. Privately printed, Philadelphia¹ 1941

This dissertation is an admirably complete treatment of that poem of the Vergilian Appendix which is addressed to Maecenas. Miss Miller, following Scaliger and others, has treated the material as forming two elegies.

This book contains bibliography (9-22), a general discussion of the poems, with chapters on authorship, date and manuscript tradition (23-63), the text of the poems together with a critical apparatus, an outline and an English translation (64-97), a commentary on the poems (98-169) and an index verborum (170-6).

In the introduction Miss Miller discusses the conflicting views of editors since the time when Scaliger first separated into two poems the verses on Maecenas which appear in the manuscripts as one poem. While she concludes that one may not settle positively the question of unity, she is inclined toward the belief that these verses belonged to two separate poems. This view is supported not only by a difference in content but also by the scheme of development in each poem. After setting forth divergent views as to the person to whom these elegies were addressed, Miss Miller gives as her view that they were not addressed to any one person but were written at the request of Lollius for the friends of Maecenas.

The poems have been variously attributed to Vergil, Ovid, to Albinovanus Pedo, to some rhetorical school or even to Lactantius. At present nobody believes in Vergilian authorship, since Vergil died some eleven years before Maecenas. After discussing rather fully the various views of authorship, Miss Miller concludes that the elegies are by an anonymous author living at the time of Maecenas' death, "a young contemporary of mediocre ability to whom a theme of great interest particularly appealed" (41). The verses, although inferior to those of the great masters, are "well worthy of a contemporary versifier."

As for the date, which has been variously assigned to "anywhere from the first century B.C. to the fifth century A.D.," all the internal evidence points to a date close to the death of Maecenas. Although commentators have tried to find evidence for a different date from imitation, meter, etc., Miss Miller concludes that nothing

in form, language, style, syntax or meter is inconsistent with the view, based on the content of the poems, that the author was "some unknown minor poet of the Augustan age."

The complete text of the poems is found in nineteen manuscripts, the text in part in two others. "That all these have sprung from the same archetype is generally agreed. Most of our extant manuscripts belong to the fifteenth century" (56). In the chapter on manuscripts Miss Miller quotes Ellis and others extensively, apparently not having examined any of the manuscripts herself. The text of this volume, she says, is eclectic but based "most closely on that of A. Riese." In a work otherwise so carefully and fully done, it is unfortunate that the war has prevented her from dealing with manuscripts on the basis of complete first hand acquaintance.

The prose translation, given on the pages opposite the Latin text runs along smoothly, even at points where the Latin verses seem abrupt and disconnected. One could wish occasionally for somewhat more poetic prose, as in verse 118 which is rendered 'Why are we on such restricted terms?' But then the Latin, too, often leaves something to be desired. I liked the way in which Miss Miller faithfully reproduced the effect of the Latin word order, with emphasis where the Latin puts it.

The commentary (98-169) on the poems, line by line, discusses evidence of date and authorship, takes up questions of style, textual criticism and interpretation, cites parallel passages, and gives ideas of earlier commentators. Examples of chiasmus and anaphora are given in considerable detail. Many times when the manuscript reading was difficult, Miss Miller has kept it and remarked that she sees no reason to disregard manuscript authority in that place. An example of this is *sed repetitque*, in verse 8, which Ellis marks as corrupt; Miss Miller keeps that reading, translating it '(the old) it seeks out as well.' In verse 13 where some editors, including Ellis, have accepted Heinsius' emendation *alti*, she keeps *almi* as an epithet for Caesar. Miss Miller is also conservative in identifying lines as echoes of earlier authors. Commenting on a possible Propertian echo in verse 12, she writes: "The question of traces of earlier writings in our verses seems to me to have been overdone." One puzzling comment is on verse 19: Miss Miller states that she prefers to read *beritus*, gives arguments against *Berytus*, then gives arguments in support of the emendation which she has used in her text, *beryllus*. What of the reading *beritus*?

After this excellent commentary comes the index verborum. The whole work is comprehensive and carefully done. It will be invaluable for anyone who wishes to study these poems.

ALICE CATHERINE FERGUSON

ASHLAND COLLEGE

¹Copies may be ordered from the author at 7763 West Chester Pike, Highland Park, Upper Darby, Pennsylvania.

ABSTRACTS OF ARTICLES

This department is conducted by Dr. Charles T. Murphy of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

Microfilm or photostat copies of articles abstracted may be obtained through Bibliofilm Service, Department of Agriculture Library, Washington, D. C. The charge for a microfilm copy of any periodical article, regardless of length, is 50c; film copying from books and serials is at the rate of 50c for each 50 pages or fraction thereof. Photostat charges are 10c per page, with a minimum charge of 50c for each item. The Service reserves the right to except material readily available elsewhere.

ANCIENT AUTHORS

Catullus. F. A. TODD. *Passages of Catullus, Martial and Plautus.*

1. Catullus xi. All existing emendations of the corrupt *horribilesque* in line 11 retain some part of the adjective *horribilis*, which is impossible on grounds of metre as well as sense. It is proposed to read *usque profectus* for *horribilesque*, which preserves the caesura and heals the sense.

2. Martial vi.12. The second of these two verses is an iambic quinarius, which is metrically impossible. Instead of the addition of various disyllables to make a senarius the line needs the omission of *Paule* (a marginal note or interpolation by a reader who recognized the resemblance of vi.12 to ii.20) to give a quaternarius.

3. Plautus, Captivi 444. A proposal to omit *tu* in the phrase *tu hoc age* at the beginning of the line, thus avoiding the difficult proceleusmatic with second syllable shortened by *brevis brevis*. In addition, Camerarius' emendation *nunc erus* should be substituted for *erus nunc* later in the line.

CR 55 (1941) 70-4

(Armstrong)

Herodotus. PH. E. LEGRAND. *Herodote, historien de la guerre scythique.* The account given by Herodotus of Darius' expedition against the Scythians can be divided into two sections. The first section (Ch. 122f.) tells of Darius' wanderings as far as the Volga, and does not correspond with accounts given by other authors. The second part (Ch. 128f.) appears to be reliable. Herodotus had apparently heard of mounds said to represent fortifications built by Darius on the banks of the Volga. In order to have a legitimate reason for reporting all that he had learned about the peoples in those regions, he introduced the purported march of Darius through their territory. The account of Darius' march is remarkably like that of Xerxes' march on Greece. Herodotus may have introduced the former as a forecast of the latter.

REA 42 (1940) 219-26

(DeWitt)

Tacitus. A. V. MISHULIN. *Materialy k istorii drevnikh slavyan.* Materials for the history of the ancient Slavs. Forms the introduction (225-9) of a collection of testimonia on the same subject from ancient and Byzantine authors down to the seventh century A.D. (Drevnie slavyane y otryvkhakh Grekorimskikh i vizantiyskikh pisately po VI v. n. e.). The ancient writers are limited to less than two pages and consist of a single testimonium in Russian from each of the following: Pliny, Tacitus, Ptolemaeus and Alcimus Avitus (ed. Peiper, Berlin 1883).

VDI 14 (1941) 225-80

(McCracken)

Vegetius. — *K izucheniyu roli voyny i voennovo proizvodstva v drevnosti.* Study of the rôle of war and the military art in antiquity. Introduction to a Russian translation of Vegetius.

VDI 10 (1940) 219-30

(McCracken)

HISTORY. SOCIAL STUDIES

ALBERTINI, E. *Addendum au fragments des lettres d'Auguste.* Collections of the letters of Augustus have overlooked a sentence quoted in the Digest 49.16.12.1, on the use of soldiers on non-military projects. The sentence is attributed to the *Disciplina Augusti*, but probably comes from a letter to Tiberius.

REA 42 (1940) 379-81

(DeWitt)

DYAKONOV, A. P. *Izvestiya Pseudo-Zakharii o drevnikh slavyanakh.* Information derived from the "Pseudo-Zacharias" concerning the ancient Slavs.

VDI 9 (1939) 83-90

(McCracken)

— *O khronologii pervovo vosstaniya rabov v Sitsili vo II v. do n. e.* On the chronology of the first insurrection of slaves (here called 'workers') in Sicily in the second century B.C. Rejects the dating of Lehman (139), Byukher (143), and declares that the revolt lasted for a period of seven years (138-31).

VDI 12-13 (1940) 62-70

(McCracken)

DYAKONOV, I. M. *Amorei (K proiskhozhdeniyu kulta boga Iuissa).* The Amorites down to the origin of the cult of Jesus.

VDI 9 (1939) 60-9

(McCracken)

FLACELIÈRE, R. *La représentation de Sparte à l'amphictionie delphique.* The Dorians had two votes in the Delphic Amphictyony, one for the 'metropolitan' Dorians in central Greece, another for the Peloponnesians. Which did Sparta represent? G. Daux (Delphes au II^e et au I^{er} siècle) holds that whenever Sparta sent a hieromnemon to Delphi, it was to represent the metropolitan Dorians. Flacelière admits that while the Spartans may have represented the metropolitan Dorians on occasion after 346, it is also certain that on some occasions they represented the Dorians of the Peloponnesus.

REA 42 (1940) 142-56

(DeWitt)

GAGÉ, JEAN. *Hercule-Melgart, Alexandre, et les Romains à Gadès.* Between the time of Hannibal and that of Caesar, some Roman general set up a statue of Alexander at Gades in the temple of Hercules-Melkart. The Hercules legend and the Alexander legend, singly or combined, fascinated the Roman mind during the second century B.C. Alexander and Hercules symbolized the victorious march on the Orient, the 'Indian dream.' Hercules symbolized the conquest of the ultimate West as well. The statue of Alexander was probably introduced into the temple of Hercules to symbolize the joining of the East and West under Roman domination.

REA 42 (1940) 425-38

(DeWitt)

GOMME, A. W. I.G.i.² 296 and the Dates of TA ΠΟΤΕΙΔΕΑΤΙΚΑ. Although IG I² 296 is believed by most epigraphists and some historians to support or confirm Thucydides' statement (2.21) that the Theban attack on Plataea took place *μὴν ἔκτω* after the battle of Potidaea, correct interpretation of the evidence of the inscription itself, supplemented by historical evidence, shows that this is not so. Further examination of the historical evidence of Thucydides shows that the reading *μὴν ἔκτω* is untenable, and that *μὴν δεκάτω* must be correct.

CR 55 (1941) 59-67

(Armstrong)

JOUGET, P. *La date alexandrine de la fondation d'Alexandrie.* The Pseudo-Callisthenes (1.32) gives the date of the foundation of Alexandria as the 25th of Tybi (April 7). The variant recension (C) states that the founding was January 1. The date April 7 is generally regarded as being too late in the year. The date

April 7 by the Julian calendar found in the manuscripts A and B was inspired by a religious idea. It was the date of the establishment of the heroon peculiar to Alexandria, that of the Agathodemon. It was natural to make the date of the founding of the city coincide with that of the rites of the Agathodemon.
REA 42 (1940) 192-7 (DeWitt)

KALISTOV, D. P. *Politika Avgusta v Severnom Prichernomorie*. The policy of Augustus in the countries of the northern Black Sea region. "Thanks to the work of Engels, we know that it was a fight between two systems, and that the victory of the barbarians over the Roman empire was a new triumph of more progressive social points of view."
VDI 11 (1940) 65-77 (McCracken)

LURE, I. K. *probleme domashnevo rabstva v drevnem Egipte*. On the problem of domestic slavery in ancient Egypt, the period discussed being the reign of Thotmes III.
VDI 14 (1941) 196-8 (McCracken)

MANANDYAN, Y. A. *Krugovoy put Pompeya v Zakavkaze*. Discusses in detail the route of Pompey's march into Trans-Caucasus (66-4 B.C.), with four maps (1) from Pontus and Armenia eastward to Artaxata; (2) from Artaxata northward (by a roundabout way) to Harmosata, thence westward to the Euxine at the Phasis River; (3) from Phasis southwest to River Abas and beyond; (4) return from Albania to Pontus through Armenia.
VDI 9 (1939) 71-82 (McCracken)

— *Marshruty pontiyskovo pokhoda Pompeya i put otstupleniya Mitridata v Kolkhidu*. Routes of the Pontic campaign of Pompey and of Mithradates' retreat into Colchis. Continuation of his previous article (VDI 9 [1939] 71-82) on Pompey's campaign in the Trans-Caucasus. With two maps.
VDI 12-13 (1940) 89-100 (McCracken)

MISHULIN, A. V. *Grecheskie poliorketiki ob iskusstve osady gorodov*. The Greek poliorcetics on the art of besieging cities. Forms the introduction to a Russian translation of Apollodorus, Athenaeus and Anonymus Byzantinus on sieges and siege engines. Abundantly illustrated (410-13, 423-4, 450-3) with 96 figures.
VDI 12-13 (1940) 385-93 (McCracken)

— *Znachenie rukopisi Marksa "Formy, predstavlyayushchie kapitalisticheskuyu proizvodstvu" dlya istorii drevnosti*. The bearing of a ms by Karl Marx entitled "The Forms preceding capitalistic production" on ancient history.
VDI 10 (1940) 3-7 (McCracken)

NIKOLSKIY, N. M. *Rabstvo v drevnem Dvureche*. Slavery in ancient Mesopotamia: (1) in Sumer and Babylonia in the third and second millennia B.C. and (2) in Assyria and Chaldaean Babylonia.
VDI 14 (1941) 45-63 (McCracken)

NOVOSADSKIY, N. I. *Khudozhestvennoe vospitanie v drevney Gretsii*. Artistic education in ancient Greece from Homer on attained to a high degree of perfection because it was limited to the privileged few. Marx is quoted.
VDI 11 (1940) 52-64 (McCracken)

PASSEK, T. *Tripolskoe poselenie u Vladimirovki (Raskopki 1940 g.)*. A Tripolian inhabitation near Vladimirovka. Earlier articles [Issledovaniya Tripolskoi Kuleturny (VDI 1-2, 1938, 261); Tripolskaya Arkheologicheskaya Ekspeditsiya (VDI 6, 1939, 268); Novye Otkrytiya Tripolskoi Arkheologicheskoi Ekspeditsii

(VDI 9, 1938, 186)] have treated other discoveries of the same exploration.
VDI 14 (1941) 212-20 (McCracken)

ROUSSEL, P. *Athènes et l'amphictyonie delphique en 346*. According to Demosthenes, the 'Third Embassy' was sent to Philip; according to Aeschines, it was accredited to the Delphic Amphictyony. Schaefer reconciled this apparent contradiction by arguing that the embassy was primarily accredited to Philip, but acted for Athens at the Pylaea. Wüst, in a recent study, states that the embassy was sent directly to the Pylaea, and as a result of an extension of its original powers, was in reality a 'Fourth Embassy.' Roussel believes that Aeschines and Wüst are in error; although the embassy did take part in the discussions of the Pylaea, it was without power to commit Athens to any program of action.
REA 42 (1940) 330-9 (DeWitt)

SELLARS, OVID R. *Musical Instruments of Israel*. The Bible gives testimony to the place held by music in the history of Israel. The confusion in the various translations, however, leads to inevitable confusion in our visual picture of the instruments designated in the Old Testament. Our knowledge of the instruments of the ancient Israelites comes "from literary references, comparison with known instruments in the surrounding nations, and analogies with present Palestinian instruments which seem to be survivals from antiquity." The brief examination of various musical instruments is drawn largely from Curt Sachs, *The History of Musical Instruments*, New York 1940.

The lyre was the instrument of mirth and joy and played an important part in the development of Egyptian music after being introduced into Egypt by the Semites. The lyre was useful for accompaniment of the voice and for blending with other instruments.

Succinct consideration is given the translation of the Hebrew name for each instrument, its probable appearance; archaeological evidence in support is given the hand drum, the lyre, the harp, the zither, the flute, the oboe, the trumpet, cymbals, the sistrum, and a few others. III. Biblical Archaeologist 4 (1941) 33-47

SERGEEV, V. S. *Printsipy Tiberiya, k voprosu o sotsialnoi prirode imperatorskoy vlasti v Rime*. The principate of Tiberius, on the question of the social nature of the imperial power at Rome. Deepening of the socio-economic conflict in the first decade of the reign; Roman magnates; nature of the classes of imperial power; condition of the Roman government before Tiberius; organization of the governmental apparatus; socio-economic policy of Tiberius; conflict between Tiberius and the aristocracy; Sejanus; last years of Tiberius' life.
VDI 11 (1940) 78-95 (McCracken)

SESTON, W. L. *"humiliation" de Galère*. The traditional 'humiliation' of Galerius in 297 A.D. by Diocletian depends upon a misunderstanding of the 'concessus vehiculi.' The entrance of the two emperors into Antioch in 297 was made according to the etiquette of the imperial tetrarchy. Galerius had no place in the chariot of Diocletian; as a Caesar his rank was that of apparitor. The fact that Galerius was depicted in a contemporary artistic production as accompanying Diocletian's chariot on foot was later misconstrued as evidence of a humiliation.
REA 42 (1940) 515-9 (DeWitt)

THIRTY-FIFTH ANNUAL MEETING
OF THE
CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

Friday, April 24 and Saturday, April 25, 1942

THE NEW YORKER HOTEL

NEW YORK

with the cooperation of the New York Classical Club

LOCAL COMMITTEE ON ARRANGEMENTS

Chairman: PROFESSOR ERNEST L. HETTICH, New York University

Chairman of Cooperating Committee of the New York Classical Club: DR. THELMA B. DE GRAFF, Hunter College.

MISS HELEN M. CARRIGAN, Columbia High School,
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DR. EDWARD C. CHICKERING, Jamaica High School

MISS DOROTHY DANTON, George Washington High
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School

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MISS LAURA McDANIEL, Thomas Jefferson High
School

DR. SUSAN H. MARTIN, College of Mount St. Vincent

MISS NANCY POWELL

SPECIAL NOTICE

All who attend the meeting are invited to join the Association if they are not already members. Old members may pay for 1942-43. Membership is through subscription to either CLASSICAL WEEKLY or The Classical Journal. Various combinations are offered at reduced rates. Full information may be obtained at the Registration Desk, where payments are made.

PROGRAM

FRIDAY, APRIL 24

1 P.M. Luncheon Meeting of the Executive Committee

2:30 P.M. NORTH BALL ROOM

DR. ERNST RIESS, Professor Emeritus, Hunter College, presiding

PAPERS

Some Highlights in Classical Astronomy

DR. WILLIAM H. STAHL, New York University

A Century of Illustration for the Classics (Illustrated with slides)

PROFESSOR HELMUTH LEHMANN-HAUPT, Columbia University

A Projected Prosopographia Christiana

DR. JOSEPH F. M. MARIQUE, S. J., Fordham University

A Sixteenth-century Humanist and his Publisher

PROFESSOR HENRY T. ROWELL, The Johns Hopkins University

After the second paper a brief business session will take place.

4:20 P.M. PANEL ROOM TEA AND RECEPTION

Members of the Classical Association of the Atlantic States will be guests
of the New York Classical Club.

7:30 P.M. NORTH BALL ROOM

DINNER MEETING

(Dress optional)

PROFESSOR JAMES STINCHCOMB, University of Pittsburgh, Editor of CLASSICAL
WEEKLY, presiding

Address: Spectacle and Vision in the Greek Tragedy

PROFESSOR MARK VAN DOREN, Columbia University

Greetings from Officers and Former Officers of the Association

Greetings from constituent organizations

Social Hour

SATURDAY, APRIL 25

9 A.M. PANEL ROOM

The annual meeting of the New York Association of Chairmen of Classical Languages will precede the morning session.

10:30 A.M. NORTH BALL ROOM

PROFESSOR LA RUE VAN HOOK, Columbia University, presiding

PAPERS

The Work of the Pennsylvania Committee on Syllabus and Integration
MISS ESTHER M. SMITH, Peabody High School, Pittsburgh

A Linguistic Code

DR. JOHN F. GUMMERE, William Penn Charter School, Philadelphia

The Limits of Translation

PROFESSOR GILBERT HIGHET, Columbia University

Thucydides, Teacher of Public Speaking

PROFESSOR CHARLES DWYER, New York University

Lucretius, 500 A.D.

PROFESSOR GEORGE D. HADZSITS, University of Pennsylvania

The annual business meeting of the New York Classical Club will follow the morning session of the Association.

2:30 P.M. NORTH BALL ROOM

PROFESSOR MOSES HADAS, Columbia University, President of the Classical Association of the Atlantic States, presiding

Business Meeting

PAPERS

What Can be Done for Greek

DR. THELMA B. DEGRAFF, Hunter College

Clean the Demagogue

PROFESSOR ERNST KAPP, formerly of the University of Hamburg

An Introduction to the Ara Pacis and the Mausoleum of Augustus (Illustrated with slides)

PROFESSOR SHIRLEY SMITH, New Jersey College for Women